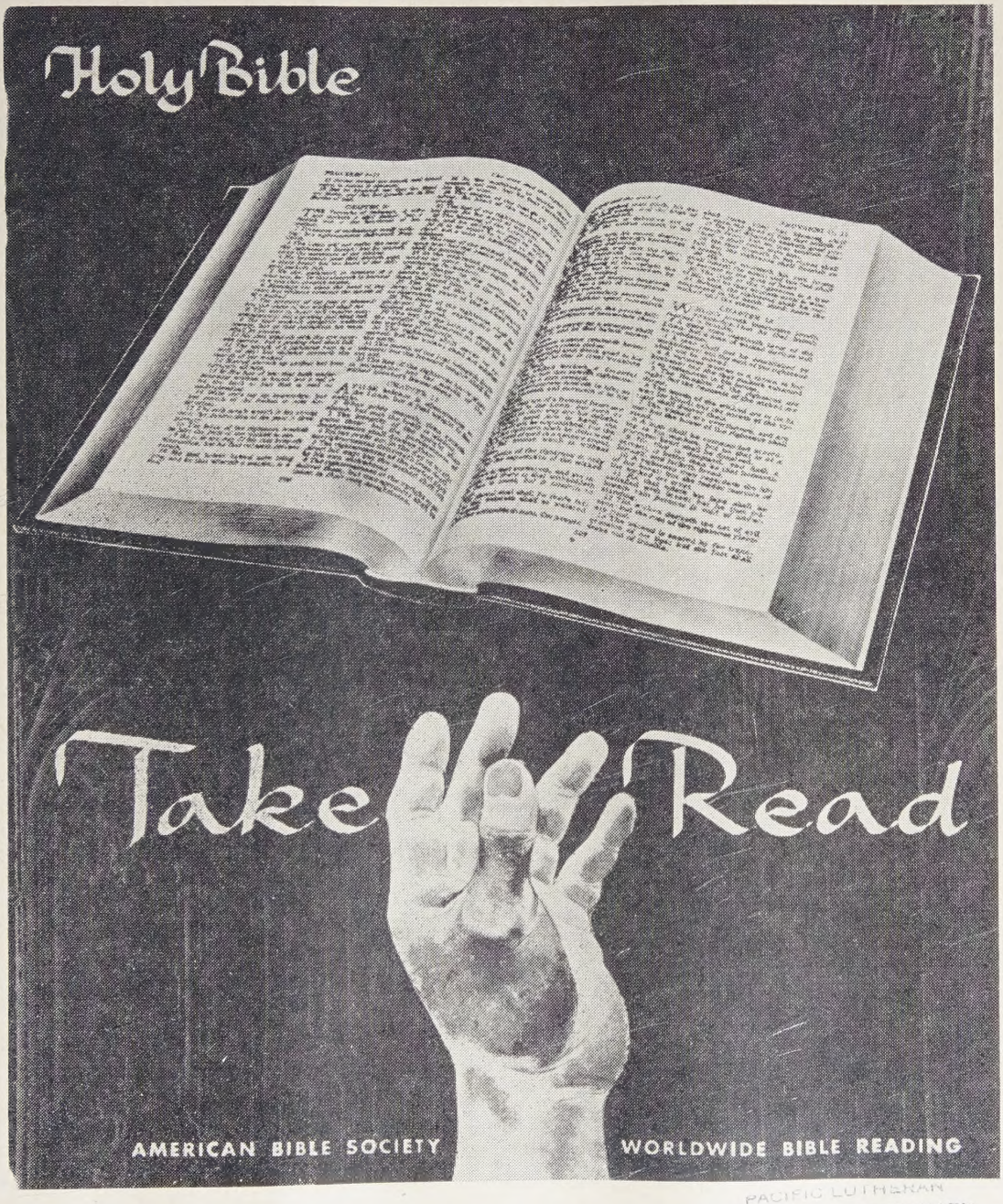
Lutheran Herald



PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
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OLUME XXXIX MINNEAPOLIS, MINN., NOVEMBER 8, 1955 NUMBER 45

WORLDWIDE BIBLE READING

There Was a Time Back in 1943—when a lonely young Marine on Guadalcanal wrote his mother, asking that his parents join with him in the daily reading of identical chapters in the New Testament. The mother shared the secret of her invisible bond of fellowship with her overseas son with the Philadelphia office of the American Bible Society; and thereafter, throughout the war years, thousands of servicemen and their families shared a similar experience. As the movement spread, millions asked for and used bookmarks published in connection with the annual Worldwide Bible Reading program. It is still a strong and close link between families at home and absent members elsewhere, and between home churches and those in the Armed Services who are following the same Scripture readings.

It is a Worldwide Program of Bible reading, from Thanksgiving to Christmas.

NOVEMBER

24 Thanksgiving ..... Psalms 23:1-6
25 ..... Psalms 46:1-11
26 ..... Psalms 100:1-5
27 Sunday ..... Matthew 5:1-26
28 ..... Matthew 5:27-48
29 ..... Matthew 6:1-15
30 ..... Matthew 6:16-34

DECEMBER

1 ..... Matthew 7:1-29
2 ..... Matthew 18:1-14
3 ..... Matthew 18:15-35
4 Sunday ..... Matthew 22:1-22
5 ..... Matthew 25:1-30
6 ..... Matthew 25:31-46
7 ..... Mark 12:18-44
8 ..... Luke 7:31-50
9 ..... Luke 14:1-14
10 ..... Luke 14:15-35
11 Universal Bible Sunday ..... I Corinthians 13:1-13
12 ..... Luke 10:25-42
13 ..... Luke 15:1-10
14 ..... Luke 15:11-32
15 ..... John 3:1-17
16 ..... John 14:1-14
17 ..... John 14:15-31
18 Sunday ..... Romans 8:14-39
19 ..... Romans 12:1-21
20 ..... I John 4:1-21
21 ..... Isaiah 9:2-7
22 ..... Isaiah 11:1-9
23 ..... Isaiah 53:1-12
24 ..... John 1:1-18
25 Christmas ..... Matthew 2:1-11

For those who will continue read Bible the last six days of the yea passages are recommended:

26 ..... Matthew
27 ..... Matthew
28 ..... Matthew
29 ..... Matthew
30 ..... Matthew
31 ..... Matthew

Won't you make Bible reading a dai tice? Ask your minister for lists, wri church headquarters or request our Bible Readings—1956" (U-139) fro

AMERICAN BIBLE SOCIETY
(Dept. U)
450 Park Avenue, New York 22, N

Tolle, lege

(Take, read)

The Bible not only relates God's miracles of grace. It performs miracles itself. The motive power of Christian history has been furnished by the mysterious transforming power of God's Word upon the souls of men. We take our title for these paragraphs from one of the *loci classici* in this category of personal experiences, the conversion of St. Augustine. Born into a Christian home and endowed with a colossal intellect he had, with no little yielding to sensual indulgence, floundered for years like a rudderless vessel before the winds of the isms of his day. But the deep longing of his restless soul was not satisfied.

One day late in the summer of 386 as he sat in his home with his friend Alypius, a devout Christian, suddenly overcome with self-condemnation, Augustine rushed alone into the garden and there heard the voice of a child from a neighboring house repeating the words, "Tolle lege, tolle lege" (Take, read). Whether they were spoken as part of a nursery game or not, Augustine applied them to himself, calmly returned to the house and took up a copy of the Epistles of Paul which he and Alypius had been reading. His eager eyes fell on the words from the thirteenth chapter of Romans: *"Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying: But put ye on the Lord Jesus Chri make not provision for the fl fulfill the lusts thereof."* Fro moment Augustine's soul was at

The Bible wrought like mira later centuries of the Church's ress. How central it was in the tuous days of the Lutheran up It was while Luther was prepar lectures on *Romans* that his tions became clear that, "In h personal experience the sum Gospel was the forgiveness of was 'good news' filling the sou peace, joy and absolute trust i It was absolute dependence divine promises"—"on God's W

A BOOK FOR THE WO

The Bible is the only book tha onstrates the qualities needed in for all the world. In spite of t precedented tensions that divi world of these mid-century years has never been such a longing free peoples, if indeed not *all* p for unity and brotherhood.

What an hour it is, then, to r possible to confront every c and troubled soul with the B Life and say to him, as the voi to St. Augustine in the garden, read!"

*A History of the Christian Church, W 1919, page 339.

LUTHERAN HERALD • O. G. MALMIN, Editor • CARMEN MITCHELL, Assistant to the Editor • HERMAN E. JORGENSEN, News

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JME XXXIX . . . NUMBER 45
neapolis, Minn., Nov. 8, 1955

Lutheran Herald

eph Hestad" is the name you read on the rural mail-. It isn't surprising to see this solid Norwegian name Minnesota's Red River Valley, where virtually every lbox bears the name of some hard-working Norwe-n farmer.

ut it is a little startling to drive into the farmyard see a red and white sign with the words: "I Juan . La Sangre de Jesu-Cristo Su Hijo nos limpia de o pecado." A Bible verse in Spanish!

s. Marie Hestad pays a visit to her godchild, Leonel, and his ther, Mrs. Manuel de la Garza.

You notice other "Latin" touches in the white farm use—the Spanish plaques on the walls, the "Living anish" record album on the kitchen cabinet, the Span-language hymnbooks on the piano.

You shake hands with Mrs. Hestad, a tall, lean oman with her graying hair coiled tightly around her head in braids. There's something about her brisk, matter-of-fact manner which assures you that Marie Hestad is not just a middle-aged farm wife learning Spanish in a whimsical fling at self-expression.

Visiting with her, you learn to know a remarkable woman who has found fulltime adventure in being a good neighbor. Kindliness had always been as natural to her as breathing. She and her soft-spoken husband, Joe, had served as "stand-in parents" for several children sent to them by the state welfare department. Indeed, they had adopted one of them—a boy named Jimmy. But until the Sanford Haugens came to visit in the village of Shelly in 1948, Marie Hestad had never

Norwegian Neighborliness

. . . with a Latin Touch

Betty Westrom
Division of American Missions
National Lutheran Council

thought too much about the Texas-Mexican migratory farm laborers who work in the Red River Valley each summer.

She had seen them in the sugar beet fields, bending over their hoes, their broad-brimmed straw hats shading their faces from the summer sun. She had noticed their families in the evenings, clustered around little shacks covered with asphalt siding. But she had never thought to ask anyone, "Where do the Mexicans go to church?"

"Maria"—Friend of Mexicans

The Haugens, lay missionaries for the Latin American Lutheran Mission, told her about their work among the Spanish-speaking people in Laredo, Texas. Knowing that she was a devout and articulate Christian, they suggested that she give spiritual help to the migrant workers in her own area.

"But I don't speak Spanish," she protested.

The Haugens pointed out that some of the people speak English and that others may be reached through Spanish hymn records, Bible pictures, and Spanish language literature.

Members of the Jorge Colegio family at work in the sugar beet fields.

Mrs. Hestad prayed about it, and was quickly convinced that God wanted her to do something for her Mexican neighbors. She acquired a portable record player, some records with Spanish hymns and Gospel messages, and Spanish religious literature. Then she began her work, using every spare moment to drive around the countryside, stopping to visit at the migrant homes.

Some of them were quartered in old schoolhouses or granaries. Others were in reconverted chicken coops or in flimsily-built shacks. Housekeeping, for the migrant women, meant cooking on a smoky wood range or kerosene stove, heating water on an outdoor bonfire, finding space for a large family in one or two small rooms.

But everywhere she went Mrs. Hestad found a welcome. Usually her first contact was with the children playing out in the yard. Many homes were opened to her because she first stopped to smile at a brown-eyed youngster holding a dirty teddy bear.

"Weren't you afraid at first?" you ask.

"Not at all," she answers simply, "because I felt that God had called me into the work."

She found the Mexican people—adults and children—warmly responsive to the flannelgraph pictures of Bible stories. She saw them listen in quiet reverence to the hymn records. Although most of the people are nominal Roman Catholics, having been baptized in that faith, they do not have a vital connection with the Roman Catholic Church. Eagerly they accepted the little booklets labeled San Mateo, San Marcos, San Lucas, and San Juan—the four Gospels translated into Spanish.

She recalls one young father who for almost a year gave no sign that he was taking seriously her message; but at the end of the year he showed her a battered copy of San Lucas, explaining that he had it almost memorized.

The Mexican people learned to love the woman who would leave the dishes in her own sink to come and visit them. They enjoyed addressing her by the S[pan]ish name, "Maria."

It was "Maria" who gave the Mejorado fa[mily] package of dahlia seed to plant among the pinto[s] around the foundation of their house. It was "[Ma]ria" who brought to other families used clothing d[o]nated by church members in the Valley. It was "Maria" for a number of weeks did the laundry for the Garza family because the mother and baby were Later, when the baby was baptized, Mrs. Hestad asked to be godmother.

Rootless As Tumbleweed

Although wages are moderately good in the fertile River Valley, where they work from May to July, there are other periods in which there is no work. Then "follow the crops," going from state to state in search as rootless as tumbleweed. They harvest corn in southern Minnesota, cherries in Michigan, tomatoes in Texas, cotton in west Texas.

In all these places they are strangers. Few of their children are able to keep up in school because they are only in their Texas homes for from three to six months a year and don't customarily enroll in school while "following the crops."

Marie Hestad has found much to admire in the migrant people—the skill with which the tiny children take care of their baby brothers and sisters, the clean washings which hang from many of the clothesline, the good humor with which the people face incredible hardships.

Her eyes smile as she sits at her big kitchen table recalling her experiences in visiting the migrants. Suddenly she rises.

"Come and see our chapel," she says.

The "chapel" is the Hestad garage, where Sunday worship services are held for the Mexican workers. The simple meeting place is filled with wooden benches and kitchen chairs. There is a small reed organ for the music, and a framed Bible verse in Spanish hangs on the front wall.

"When there are only about fifty people at the services we meet here," she explains, "but when the crowd gets bigger we go outside. On the third of July we had 300 people out for the service."

On a table at the back of the garage is a big loudspeaker.

"Joe runs the public address system," Mrs. Hestad says. "We put the speaker on top of the car and drive by the fields to play hymns for them as they work."

Besides helping the people in their immediate area, the Hestads have encouraged other Lutherans in the Valley to join in the migrant work.

ıe Haugens and Red River Valley

lthough the Sanford Haugens had come to the Red ver Valley for several years on deputation visits, 1955 the first year in which they spent the whole summer ing actual mission work among the Texas-Mexicans ıo came to the Valley

"Here come the Haugens now," Mrs. Hestad says as car comes into the farmyard. "I'm sure they'd like to ve you go with them out to the Mexican homes."

Sanford Haugen is a broad-shouldered giant of a man ıo worked on his father's farm near Crary, North akota, before he became interested in full-time Chris- n work. Then he went to work in a Lutheran orphan- e in San Antonio, Texas. It was at the orphanage that had his first contact with the Mexican people, and was there also that he met his wife, Florence.

In the back seat of the car are their three children— oward, 6; Daniel, 5; and Naomi, 2. As the car follows e level gravel roads you notice the well-kept grain- ds, the neat farm buildings painted white. When- er you meet another car you hastily close the windows protect yourself from road dust.

As he drives by the beet fields, Mr. Haugen sounds e horn and waves to the migrant workers. He stops s car beside one field, and Policarpo Guerra leaves his e to come over to talk.

A lively worker with graying hair and a weathered ce, Mr. Guerra is an energetic helper in the mission ork. He explains that he had attended religious serv- es for fifteen years as a visitor, but it was only two ars ago that he actually became a Christian and joined Missouri Synod mission church in Brownsville, Texas. Since that time he has engaged in a great deal of rsonal evangelism work. He buys catechisms and tracts d sends them to his friends. During the months when is at home in Brownsville, he lives on rents collected m several modest little houses which he owns. Thus is able to give his full time to traveling around with his pastor to various ranches, distributing tracts and inviting people to church.

In Minnesota, too, he is a tireless personal worker, button-holing his fellow workers and inviting them to church.

It is early evening as you drive into a farmyard where eight migrant families are making their temporary home. Smoke comes from the chimneys of the little white houses, and you know that supper is being cooked on the wood stoves. Tired workers have all been brought in from the fields in pick-up trucks.

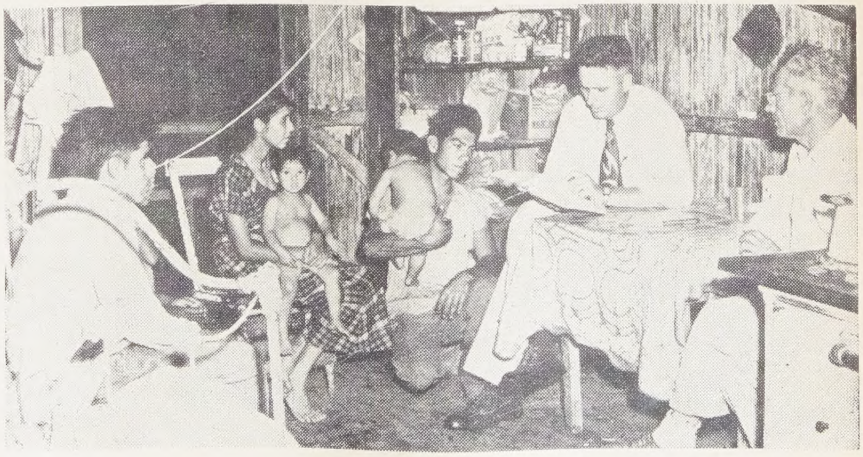
Children scamper into the house to tell their parents that the missionaries have arrived, then hurry back to the car to watch Mr. Haugen as he sets things up for the devotional service. The time consumed in checking the loudspeaker and setting up the slide projector gives the Mexican people a chance to finish their evening meal.

Mrs. Haugen chats easily in Spanish with the migrant housewives as they gather in the area around the car. Even the Haugen children seem to serve a missionary function. You see their blonde heads bobbing about among the brunette ones as they play with the Mexican children and their puppies. You see migrant mothers smile as two-year-old Naomi sings a Spanish version of "Jesus Loves Me."

Soon kitchen chairs, wooden benches, and packing boxes have been arranged, and the families seat themselves for devotions. You are allowed to hold a sturdy, brown-eyed baby with gold rings in her ears. The young children sit cross-legged on the ground, their feet dusty from the day's play. A cool breeze brings relaxation to the men and women who have worked all day in the sun.

A lively girl graciously offers you a drink of water in a tin cup, and a clean dish-towel with which to shoo mosquitoes. Several youngsters distribute hymnbooks.

A Mexican man accompanies some of the hymns on a handsome 12-string guitar. For others, Mr. or Mrs.



ssionary Sanford Haugen d Policarpo Guerra, a out Lutheran Mexican grant, pay an evangelis- call at a migrant home.

Haugen plays chords on an autoharp. The whirring of crickets also becomes a part of the accompaniment. Mexican people are fond of music, and they sing the hymns with gusto.

Insects swarm around the beam of light as a film strip is projected on the side of a house. The voice of the missionary and the Bible pictures hold the attention of the cluster of worshippers. They crowd around him at the close of the service to request copies of the Gospels.

The audio-visual equipment is packed away, the three sleepy Haugen children are deposited in the back seat, and you drive away, glancing back at the migrants. They wave after the car, calling "Gracias."

"Gracias!" . . . The Spanish thank-you. You sense that a silent "Gracias" had also accompanied each gift which Mrs. Hestad received from Texas during the winter months . . . pottery cups, embroidered linens, a bright blue shawl, a hand-tooled purse.

"Yes," agree Mr. and Mrs. Haugen, "the people are grateful."

They tell you about one Mexican woman who showed hostility when they first visited her, but later observed: "My house feels cleaner inside after you have said prayers here."

The work needs tact, Mr. Haugen points out, because most of the people are strangers to the Gospel. "They want to size it up," he says. "They're not quick to move."

Growing Awareness

In the Red River Valley there is a growing awareness of the needs of the migrant Mexican workers. Pastors Herbert Peterson of Hendrum, Carl Opsahl of Halstad, and M. G. Hagen of Shelly have rallied their people to the support of the Lutheran work. Besides giving money, Ladies Aid groups take turns serving lunches to the children attending summer Bible school at the Hestad farm. Church people also give food showers for Mr. and Mrs. Haugen to make sure that their locker is always full of farm produce.

At nearby Hillsboro, North Dakota, the rural St. Olaf Church has succeeded in integrating summer migrant workers into its regular program. Last year Pastor C. F. Savereide asked the women of his parish to start a summer Sunday school for Mexican children. By the time the planning had been done, there was just one Sunday in the season left for the school; but a good attendance encouraged them to start early this year.

Song books were ordered, and plans were carefully made. A large group of both adults and children showed up for the first ten o'clock Sunday school classes in Spanish because they had been invited; but attending the regular eleven o'clock worship service of the English-speaking congregation was the migrants' own idea. As they left Sunday school that first Sunday, they saw the local worshippers arriving for their service, sc of the Mexicans turned right around and joined Members of the parish have been delighted by t sponse, Pastor Savereide says.

Because most of the beet-growers in the Vall Lutherans, the Church has a good opportunity fluence directly the living and working conditi the migrants. Each year more beet-growers rec their Christian responsibility toward their summer ers. Some beet-growers invite their employees to c Great improvements have been made in housing several growers building groups of attractive little houses for the migrants. Growers have discover this is also good business, because it encourag best workers to return each year.

A Crookston radio station broadcasts a Luther votional program in Spanish one night each wee the program is a popular one.

What happens to their spiritual nurture duri remaining nine months of the year, when they a in Minnesota? Well, the Haugens keep a file o names and addresses and encourage Texas Lu pastors to contact them during the time when th at "home base" in Texas. In Brownsville a new mission has been started as a result of the Min work, with the home of one of the "summer co families as a meeting place.

Dreams for Tomorrow

As you leave the Red River Valley, you carry wit many impressions of the lives of the migrants. O ture, however, you recall more vividly than any You remember a car parked beside a large beet In the car are two quiet Mexican children. The year-old girl watches over her one-year-old baby b All day, every day, while the parents work in the his care is her responsibility.

Lying on the ground outside the car are a diaper and an empty nursing bottle. Way in the dis like two specks on the horizon, are their parents, beets. As you leave, the three-year-old smiles shy calls, "Adios," then returns to the quiet monoto her daily thirteen-hour vigil.

You applaud Marie Hestad's dream of a day n for children like these. You hope that in anothe her Christian kindliness will have found a way to it about. And still you cannot quite shake the f that one day these situations may not be necessary migrancy itself might become a thing of the past wonder if there isn't a way to work it out s migrant families can settle down in one place, to know their neighbors, send their children to the school all year, belong to a church in their own munity. Is there a way? You wonder

Richfield Congregation Was Asked

"The $111,440 Question"

Tillman S. Stevens
Photos, Robert R. Blanch

he current popularity of money quiz programs on levision provided Every Member Visit planners at oodlake Lutheran in Richfield, Minnesota, with an ea on how to prepare the congregation to receive MV visitors on Sunday, October 30.

A decision was made to hold a free congregational llowship dinner, inviting all confirmed members to tend. To accommodate Woodlake's 475-family mem-rship, Richfield's new high school was obtained for e occasion. (Richfield is a suburb of Minneapolis.)

This congregational dinner provided a natural oppor-nity for Woodlake to present its plans for the coming ar. Since the meal was served by the high school staurant staff, it meant that husbands and wives could t together to fully enjoy the fellowship of the other embers of the congregation. For many, it was the rst opportunity to meet the enlarged membership.

Like Woodlake, congregations which have used the free dinner" method know that the cost of the meal is sually repaid many times over as a result of increased iving by members who thoroughly understand the nancial program of the congregation.

Adjourning to the high school auditorium, the Wood-ake members saw the backdrop of the stage carefully repared with large circular display posters. The largest as a sign lettered, "The $111,440 Question."

Four smaller posters listed the main sections of Wood-ake's proposed total 1956 budget: "For Our Church Home: $59,205"; "For Our Pastoral Ministry: $28,680"; "For Our Worship and Service: $15,555"; and "For Our World Missions: $8,000."

The EMV general chairman welcomed the congregation, and devotions led by Pastor Byers centered upon the Parable of the Talents (Matt. 25). Then followed a spirited session of hymn-singing, led by the choir director.

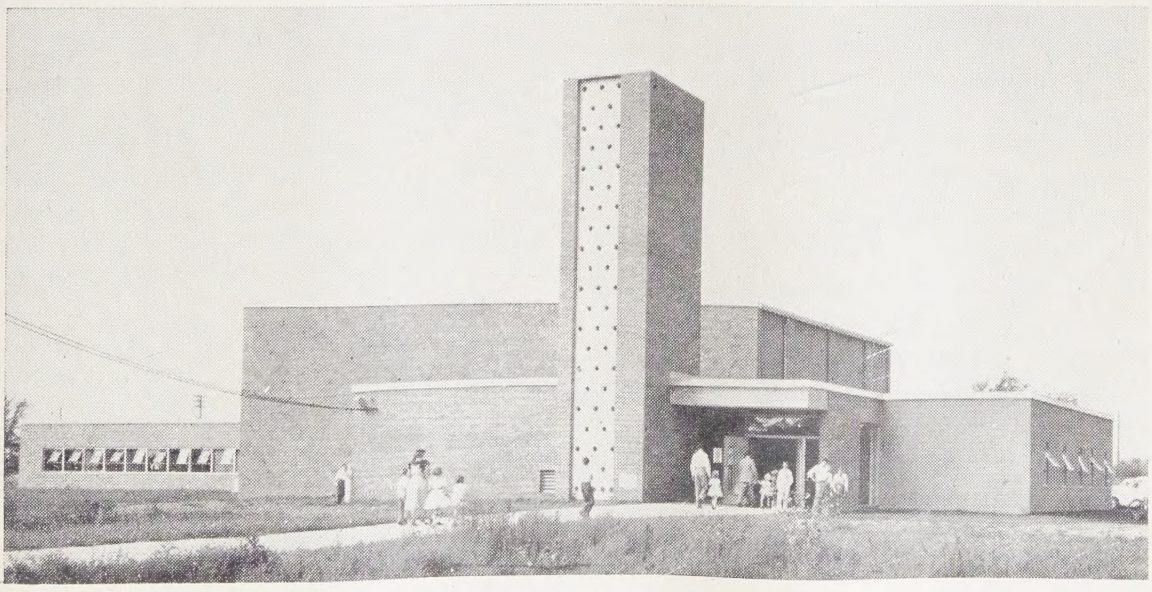
The Quiz Proceeds

The quizmaster for "The $111,440 Question" explained he would pick four teams consisting of a man and woman for each from the audience, to answer questions in each budget category. Each contestant could select a coach to help answer difficult questions, chosen from among the congregation's deacons and trustees.

"Our World Mission" questions included: "How many items are included in our World Mission Budget?"; "What is the largest item?"; "Why has the Seminary been in the news recently?" Others covered ELC work on mission fields and in education.

In most instances, the contestants proved they had read through advance EMV literature, offering accurate and credible answers, with deacon or trustee coaches filling in the finer details on the budget.

Questions on the "Pastoral Ministry" were designed to reinforce a budget item for a needed new parsonage.



Woodlake Lutheran Church, Richfield, Minnesota

Contestants were asked how many times they had been visited by the pastors during the past year.

"Worship and Service" queries brought out the total Sunday school enrollment (1,000 children) at Woodlake, age groups served, and the number of teachers. Need for a new organ was also stressed in questioning.

"Our Church Home" questions highlighted total remaining building fund indebtedness, how much would be paid during 1956, and how much longer it would take to erase the complete debt.

This part of the program was followed by brie given by several EMV lay leaders and closed w inspirational message by Pastor Evenson, "We Calling!"

The program outlined at the Woodlake dinn cessfully explained the 1956 plans to the congre As EMV visitors call at members' homes on Octo Woodlake's leaders are confident that the resul meet their expectations.

In eight years, Woodlake Lutheran has grown to a membership of 475 families. 1,500 worship each Sunday in three services conducted by two pastors.

Woodlake Lutheran's staff: (From left) Charles Ziemer, musi tor; C. Richard Evenson, pastor; Alvah Byers, pastor; Miss Gabrielsen, parish secretary.

Bid Your Visitors Welcome

The month of November brings the ringing of many doorbells and knocking at many doors of church members. Particularly will the doors be opening on Sunday, November 20, in many congregations. This activity will be brought about by the annual Every Member Visit. One of the purposes of the visitors will be to present the program of the congregation as represented in its annual budget for the coming year.

Bid your visitors welcome! They have been invited to serve their Church and your Church in this way. It is not always the easiest assignment, for they may not have done anything like this before. Make it easy for them by extending your most courteous and thoughtful and genuine welcome.

Bid your visitors welcome! They will be coming to talk about the Church and about the work to be done in the name of Christ. Sometimes it is hard to get to the subject if we insist on talking about many other matters. Bring up the subject yourself. Your visitors will appreciate that and it will permit them to bri story they want to tell.

Bid your visitors welcome! In your whole comm there is no institution or cause more worthy o attention and your support. They are not on a b mission. They represent Christ Himself as the your participation in the Church's work. They an honorable mission, for they are not seeking thing for themselves. They are seeking to have yo in a cause to which they have already given thei commitment.

Bid your visitors welcome! They may well be p ing a program for your congregation which is greater than it has ever been before. Don't be sur at that. We live in times when congregations ou have great programs. We are getting a new look purpose for which a congregation exists. We plan as though we intend to have this world fi place at the feet of Christ, rejoicing in the hope He gives. Stretch your sights, pray to God for obe

(Continued on pa

ortnightly Review

Fredrik A. Schiotz
President of the ELC

side from sitting alone with a seeking person and eing the face reflect the inner motions of an emerging ith that has laid hold on God's promises, there is no eater satisfaction than seeing a group of men and omen who, having been divided on important issues Kingdom work, begin—even before the issues are solved—to sense the unity which the Holy Spirit con-rs. This, I believe, was the most important result of a nsultative conference on the Lutheran University con-pt held at Central Lutheran Church Friday and Sat-day, September 23-24.

Written large across the history of every area of hu-an life in the last forty years is the story of co-ordina-n, co-operation, integration. Some years ago this fact npressed upon Dr. Orville Dahl, executive secretary of e Division of Higher Education of our Board of hristian Education, the necessity for harnessing this drive of our age" for the service of the Kingdom in e field of higher education. The proposal to do this as called a Lutheran University. The Board of Chris-an Education placed the proposal before the Biennial onvention of our Church in the summer of 1952, with recommendation that a committee of five be elected make a concentrated study and evaluation of the lan. The Convention's Board of Review submitted a bstitute recommendation, referring the plan back to e Board of Christian Education for further study. The otion of the Board of Review prevailed.

The Board of Christian Education has done what the hurch asked. In the three years that have elapsed since e summer of 1952 it has convinced itself that the ncept of a Lutheran University has great possibilities. ot all college administrations or faculty members have en equally convinced. Some were strongly opposed. ro and con blocs of opinion concerning the Lutheran niversity concept were in process of formation. Sens-g this, the Board of Christian Education invited each stitution of higher learning to send sixteen representa-ves to a consultative conference: two administration embers, four college board members, and ten faculty presentatives. It was these delegates that met with the ard of Christian Education September 23-24, a con-rence of 113 people.

here was no difficulty in getting the conference mem-rs to express themselves. The first day's discussion rried the flavor of a contest: attack and rebuttal. For me this exchange provided clarification. For many seemed to add to the confusion. The forenoon of the second day took us from a lower to a higher level of confusion in the judgment of one delegate; others saw a larger measure of understanding emerging. Whatever the evaluation of the first day and a half, there was general agreement that the afternoon of the second day provided a felt unity that is a prerequisite for working in mutual confidence as you explore a proposal that would require adjustment to a new organizational pattern. For me this unity expressed itself in what seemed to be an unspoken acknowledgement that every person present, whatever his point of view, was dedicated to Christ and His Church. As the conference adjourned one faculty member commented to me, "We have glimpsed horizons this afternoon."

The concrete result of the conference was a recommendation to the Board of Christian Education that it set up a board continuation committee with representatives from the conference personnel to give further detailed study to the Lutheran University concept and any other plans that might be brought to the attention of the committee. When this committee may in due time make its report, it is possible that the Board of Christian Education may call another conference to hear, discuss, and act on the report. The recommendation that might then be submitted to the Church by the Board of Christian Education would come to the Biennial Convention with the highest kind of endorsement.

One of the lay members of the Board of Christian Education defined what had taken place in the two days of consultation as he read II Corinthians 3:18—4:1-7 for the closing devotions. In these words of St. Paul there was not only summary, but also a frame of reference for continuation study.

Progress Report
LUTHERAN REFUGEE SERVICE
235 Fourth Avenue
New York 3, N. Y.

October 17-21, 1955

Assurances	
To January 1	2,220
October 17-21	138
Total Assurances	5,152
Arrival of Refugees	
To January 1	103
October 17-21	—
Total Refugees Arrived	2,198

PLANNED NEGLECT

Mrs. Sidney A. Rand
Chairman, General Literature Committee

A well known concert violinist was asked by a newspaper reporter how she was able to find the time for the practice required to become such an expert. Without a moment's hesitation she replied, "PLANNED NEGLECT."

The violinist went on to explain what she meant. When she was a child her mother had arranged the schedule of housework and activities so that she could spend practice time with her daughter. Often this meant that she had to neglect some duties and postpone others. So finding the time for practicing in the early years was really the responsibility of the mother.

When the time came for the young artist to leave home and continue her studying, this finding of practice time became her own responsibility. To begin with she would take care of cleaning her room, laundering her clothes, writing letters home, and all the other new duties. After all this was done, the violinist would spend her time practicing. It was not long before she realized that violin practice could not be secondary; it could not wait and be done after other work was done. If she were to become proficient, she would have to practice first and then do the other tasks with the time left. "In other words," she said, "I had to plan to neglect that which did not have first place in my life. I dared not neglect my violin practice."

What Comes First?

What kind of things are we neglecting in life? Are they those things which should have first place?

For many of us during our childhood our mothers assumed the responsibility for finding the time to help us do our Sunday school lesson, to plan family devotions, to teach us to pray, to get us off to church and its meetings on time, and to read the Bible. Oftentimes mothers had to neglect their own desires and personal ambitions to help us take the time to develop Christian characters.

What have we done about finding time for practicing these lessons when we have left home and mother? Have we assumed the responsibility for ourselves or are we neglecting to put first things first? *We dare not neglect Bible study* if we would become Christians. Plan to neglect a would keep you from reading Word.

"The Christian Grows"

The WMF is desirous that all would study the Bible. Again th the literature committee is anxic Bible study be first and foren our WMF meetings.

Miss Alice Sanne has prepa 1956 Bible Study Program Seri "The Christian Grows," a st Peter and his Epistles. These

A N

Dear friends,

Here I am back for my annu with you. I have brought with other members of the WMF Reading Committee—Miss Folkedahl, Blanchardville, Wis Mrs. Carl Carlson, Westbrook, Mrs. E. Clifford Nelson, St. Minn.; and Mrs. Herman Eic Ray, N. Dak. Needless to say w Mrs. Jordahl who is no longer on the committee. We have h session in Minneapolis recently, ing to matters of business and plans for the new Book List comes to you at convention t June. We hope you will come to your copy in person.

Abbott has said, "A book is a a good book is a good friend." made some very good friends t books, friends who believe in r never fail me. These friends o know Jesus so well and are o intimate terms with Him that I come to them for a visit, I brought into closer fellowshi Him. I never visit with them bu I come away refreshed in the and renewed in mind and bod so I am writing to you today you to look to Christian books friendship and love. I canno begin to tell you what this

WMF LITERATURE AND READING COMMITTEES

Left to right: Mrs. Herman Eichmeier, Miss Beulah Folkedahl, Mrs. E. Clifford Nelson, Mrs. Roy Nielsen, Mrs. Sidney Rand, Mrs. Lester Pierson, Mrs. Clarence Solberg, Mrs. J. B. Larsen.

l Reading

l be printed in the Women's Mis-
nary Messenger each month begin-
in December. These lessons are
ant to be studied by everybody. The
der for the lesson will get additional
p from the Leader's Manual. For
ly devotions the Nine o'Clock
ayer Hour Booklet is available. The
ipture readings are integrated with
monthly Bible lesson.

t is the hope and prayer of the
erature committee that WMF women
adopt a PLANNED NEGLECT
itude toward all that would prevent
m from a study of God's Word.

ER

ll do for you. For one thing it will
w you away from your tasks of the
from your sorrows, from your
als, and from worldliness. As you
d you will begin to relax and listen,
d gradually joy, love and peace will
ter in. Yes, His peace comes and
u are ready for prayer, praise and
anksgiving; above all, you are ready
the Bible—a Psalm or a letter of
ul's or perhaps one of Peter's.

id you know that in the past sixteen
nths, we of the Reading Committee
ve read 188 books? It is a rare priv-
ge and real blessing to work with
se books. Each month we bring you,
the WMF Messenger, a Christian
ok of the Month and six other books.
e rest you will find written up in
rt form in the 1956 Book List com-
to you in June.

Will we see you at the General
MF Convention? I hope so. Bring
ng a Christian friend—some book
rough which you have received love
l understanding and guidance. Tell
about it. We should like to know
ich books you have liked and are
ng most. We will be looking for you
the Literature and Reading booth.

Sincerely your friend,
Mrs. Roy Nielsen, Chairman
General Reading Committee

UNEXPECTED BUT APPRECIATED!

Alice C. Sanne

This opportunity to address you through the columns of Lutheran Herald has come quite unexpectedly but I count it a real privilege.

The preparation of the above-mentioned Bible study, Nine o'Clock Prayer Hour booklet, etc., has taken much time and energy, but what rewards it has brought! I hope to grow *much more,* however, as I study the lessons from month to month together with you. There is no limit to spiritual growth as we live in the Word!

And what lessons we gain from Peter's own life! Truly, he is his own best example of his admonition in II Peter 3:18, "But grow in the grace and knowledge of our Lord and Savior Jesus Christ."

It has been a real joy to hear that so many of you have used the Bible study in your local groups. But what about the groups that haven't? Why deprive yourselves of spiritual growth?

Next year's study has several possibilities. There is an introductory lesson on Peter himself. There are seven lessons on I Peter and two on II Peter. If you wish, you may use only the material on I Peter and end your study there.

At the end of the Leader's Manual there are five additional lessons on Peter the man: Peter in Matthew, Peter in Mark, Peter in John, Peter in Acts 1-7, and Peter in Acts 8-12. This material is for those who want more than the ten lessons. You may use this as supplementary material or as program material for your circles. These lessons will not be included in the Messenger, but the suggestion can be made to the group that they study Peter as he is portrayed in Matthew, for example, marking the sections referring to him, analyzing his experiences, and studying the effect on his life of the various teachings of Jesus. See the Leader's Manual for further information. This manual, by the way, is sent free of charge to leaders. If you use a different leader each month, order three copies (stating you have several leaders) and pass them from one leader to another from month to month.

The Bible study material in the Messenger each month is for use at home. Please do not read it at your meeting. Instead, select only those passages that mean most to you personally and dwell on these if you are the leader. And be sure to ask your members to come prepared to share their favorite passages. If your members are willing to tell why they have chosen the particular passage, you will have a refreshing study. Let there also be time for questions even though you may have to consult with your pastor before giving the final answer! Never be ashamed to say, "I don't know." Only be sure to follow that statement with, "I'll be glad to try to find out."

The general WMF convention theme for June 21-22 is "Rekindle the gift of God that is within you" (II Timothy 1:6). How beautifully it ties in with the theme for the year, "The Christian Grows." Let it be our daily prayer that we may truly "grow in the grace and knowledge of our Lord and Savior Jesus Christ." Then in truth we will "rekindle" the gift God has given us and express it in whole-hearted Christian service.

If we are to grow and rekindle the gift of God that is within us, we must daily sit at His feet. Nine o'clock in the morning has been suggested as the best time for housekeepers, especially for mothers, when the children are off to school and before the cares of the day crowd in. *Take* time; you will never *find* time! And rejoice in the sense of fellowship with countless others who are doing the same. "In unity there is strength"!

Order your Nine o'Clock Prayer Hour booklets soon. These, too, are free to all who will use them.

Year of Building

. . . AT ELC COLL

AUGUSTANA

Dedication of Augustana College's new dormitory for men took place Sunday, October 9, during the homecoming festivities. Dr. O. G. Malmin, editor of LUTHERAN HERALD, was the featured speaker and performed the dedicatory rite. Dr. Malmin's address was entitled "A Vision Realized—A Dream Fulfilled."

Also participating in the program were Jorgen Thompson, Dean of Men at Augustana; Lester Johnson, member of the dormitory building committee; Doyle Selland, president of the dormitory committee; Lloyd Falgren, dormitory resident head; and Les Olson, president of the Greater Augustana Association.

The new dormitory, housing 224 men, was designed by Harold Spitznagel and Associates, and was constructed by the Sioux Falls Construction Company with funds borrowed from the Federal Home and Housing Agency.

*

Also at Augustana College, the Mikkelsen Memorial Library was dedicated during opening convocation. Featured speaker for the event was Dr. Fredrik A. Schiotz, president of the ELC.

CONCORDIA

Park Region Hall has been selected by Concordia College officials as the name for the new women's dormitory now under construction on the campus in Moorhead, Minnesota.

The name was taken from Park Region Lutheran College, which formerly operated at Fergus Falls, Minn., and was consolidated with Concordia in 1917.

Total costs are expected to be approximately $650,000. The building will be 265 by 135 feet in overall size. It will house 228 women in double rooms and six triple rooms.

Common rooms include a parlor, recreation room, lounge, laundry and storage, utility and wash rooms. The building will also house an apartment for the resident head and an office for a counselor.

The Rev. P. N. Troen, Minot, N. Dak., officiated at the cornerstone laying ceremonies. He is a graduate of 1916, when Concordia was yet known as Park Region Academy.

Contemporary in style, the new dormitory will resemble the new library in its brick building material. Dr. Fredrik A. Schiotz, president of the ELC, will dedicate the Carl B. Ylvisaker library in connection with the Concordia College graduation next June fourth. This building is being constructed from funds borrowed from the Federal Home and Housing Agency.

LUTHER

Luther College dedicated Oscar L. Olson Hall, new dormitory for 233 men at the 94th Homecoming festivities, October 14-16. Dr. V. T. Jorda ident of the South Central Di the ELC, officiated.

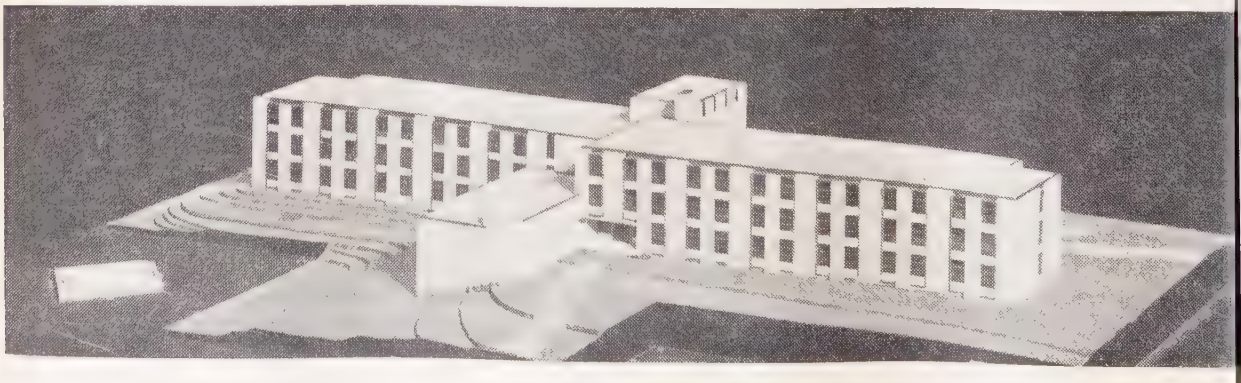
The new building honors D L. Olson, president emeritus, a fessor emeritus of English. A ate of 1893, Dr. Olson has spe eight years on the Luther ca student, professor, and admin

During the eleven-year perio Olson's presidency (1921-1932) library was completed, C. K gymnasium was built, the coll riculum was modernized, the casting station, KWLC, was and installed, and the college 360 acres was acquired. Dr. O vocated the introduction of c tion at Luther College; and i the first women students were e

PACIFIC LUTHERAN

Pictured elsewhere on these p the cornerstone laying cerem Pacific Lutheran College.

The college union has been at a cost of $320,000 fully eq It includes a dining hall seat persons, a small dining room seventy persons, a faculty lo student lounge, a radio and te listening and viewing room, as a recreation lounge. It also p offices for student publicatio government, an alumni office, and inner court with fish po plantings, as well as a snack ba shop, and a bookstore. (The



Architect's Model of Park Region Hall, Concordia College, Moorhead, Minnesota

Gilles

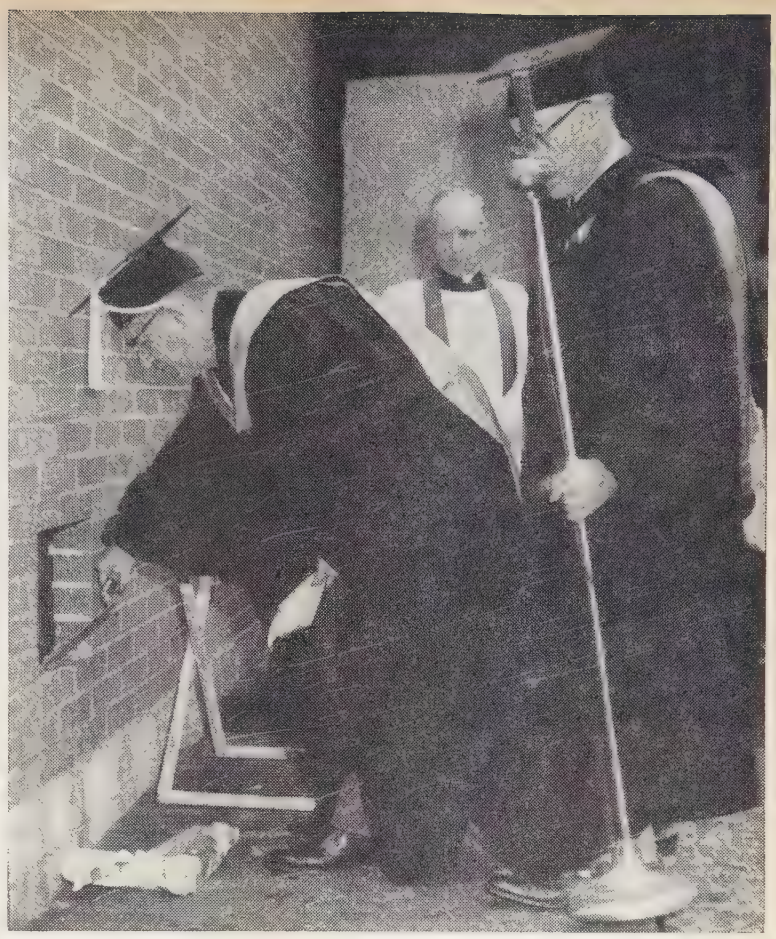
the very latest in design and equipment with tile floors and walls, and excellent lighting.) The building has 3,000 square feet of floor space, all on one floor. There is radiant heating and all the floors are constructed of terrazzo tile.

Dr. Orville Dahl, executive secretary of the Division of Higher Education of the ELC, is shown in the act of laying the cornerstone for the College Union at Pacific Lutheran College.

On the right, holding microphone, is Dr. S. C. Eastvold, president of PLC. In the background, center, is Dr. S. L. Swenson, president, Columbia Conference, Augustana Lutheran Church.

Dr. H. L. Foss, president of the PLC's Pacific District, was master of ceremonies for the cornerstone laying program held October 13. Music was furnished by the college band and "Choir of the West."

In addition to laying the stone, Dr. Dahl addressed the throng of over 1,000 persons on the role of a union building on the college campuses in America. He also stated that this structure is the only college union among the ELC colleges in America.



Dr. Dahl lays the cornerstone of the College Union at PLC as President Eastvold looks on.

WALDORF

Tillie Rasmusson Hall, new dormitory for women at Waldorf College, was dedicated on Sunday, October 9, in connection with the college homecoming festivities. Dr. J. C. K. Preus, executive secretary of the Board of Christian Education of The Evangelical Lutheran Church, officiated at the service which was held in front of the dormitory. An open house and coffee hour followed and the public was welcomed at that time to inspect the new building as well as the other college dormitories.

Rasmusson Hall is named in honor of Miss Tillie Rasmusson who has been in charge of food service at the college for more than thirty years.

In addition to the dedication rite the half-hour service included an anthem by the Waldorf Choir and a hymn by the audience. President Rand was in charge of plans for the service.

Tillie Rasmusson Hall, for women, Waldorf College, Forest City, Iowa

EDITORIALS

A Precious Trust for God

This editorial is in comment on a letter which appeared on the Correspondence page of last week's issue. Written by one of our foreign missionaries, it discussed the subject of "Our Church As Landlord," raising the question whether The Evangelical Lutheran Church should own and rent out farms as part of its investment program. Such a letter is welcome. It represents a sincere effort on the part of the writer to understand an important matter, and a deep concern for the welfare of the Church. If this editorial expresses disagreement with the point of view stated by our correspondent, that fact in no wise reflects on the sincerity of his views.

It would, of course, have been possible to get an expert to write this editorial. The editor decided against that. He felt that a reply from one who, like the writer of the letter, is simply a layman in this field but who has love and concern for his Church would come closer to standing on the same ground than would a reply from one who views these matters professionally. We have therefore asked no questions of those in charge of ELC investments.

The approach we want to make is to attempt to answer two questions: What constitutes the trust and investment funds of The Evangelical Lutheran Church? What determines investment policies? In supplying a strictly non-expert answer to those questions, we shall have occasion to point out why we believe the fears expressed by our correspondent are unfounded.

The trust and investment funds held by the Board of Trustees of the ELC constitute, by and large, funds which are to be kept intact, only the interest being used. There are doubtless many categories of such funds. There are funds given by individuals who have stipulated that the principal is to be kept intact and the interest used for specified purposes. There are endowment funds of various institutions, money given for endowment purposes only. There are funds whose donors did not designate a specific purpose—they just wanted the money used in the most beneficial way possible—which the Board of Trustees has placed in a general endowment fund. And so on, including many specified funds. We do not know how large a sum is invested; however, anyone who wants to dig into that can find every detail in the *Annual Report* of the Church.

For what purposes are the sums thus realized used? That depends, first of all, upon the desire of the donor. What the donor has stipulated, the Church carries out, scrupulously and to the last comma. If the interest on a trust sum is to be used for foreign mission work, it is used for that and nothing else. Undesignated funds are used as the Board of Trustees determines.

In brief, the Church looks upon its invested funds as a precious trust for God. Human donors have given the money to God. The Evangelical Lutheran Chu charged by the donors to hold the money in tru God.

This point of view determines investment policies; i it dictates them. At the risk of over-simplification, w list the following general principles:

Money invested as a trust for God must be in only in ways which will not bring dishonor to His and Church. No matter what the rate of return mig can you imagine our investment department placing funds in, say, stocks of a brewery? Ordinary Ch ethics cannot be disregarded.

There must be the highest possible degree of These are the Lord's funds; they must not be diss by careless investment. They were given to the Chur people who accumulated them by hard work. They be cared for as carefully as they were accumulated. is no part of the Church's investment funds marked ture Capital." Among other things, this means a variety of types of investment: government securities, and bonds, mortgages, and outright ownership of and dwellings. Diversity goes hand in hand with in investing trust funds.

The largest possible return in terms of interest e is, naturally, to be desired. A two per cent return million dollars is $20,000; if the return is three per that puts an added $10,000 into Kingdom work. T sure, never will a responsible Christian trustee of funds place rate of return ahead of either ethical i ment or safe investment. Within those restrictions, how he will seek the highest possible returns.

Having said all that, let us look at the type of invest which gives our correspondent concern: ownership of which is rented to tenants. Last week's letter asserts in the writer's opinion, the Church should own no f The truth is that the ELC owns few farms; at one we are informed, it owned far more. Today it has or many as are needed to give sensible diversity to its l trust investments.

Such ownership does not lead to a dangerous and tionable form of tenancy. Quite the contrary. Whe possible, the farms are rented to ELC folks, and ther far more couples, particularly young people, who are to rent an ELC-owned farm than can be accommod Not infrequently such tenancy has been the first toward ownership, with the Church holding the mort We have been told (we are not in a position to v this) that on one of the infrequent occasions when a was rented to a family not of ELC ownership, the co

n thus established between the family and the Church sulted in the entire family being won for Christ and is Church.

Handling God's money is a tremendously responsible ewardship. This is true of current funds; it is still more ue of trust funds. We believe that these matters within he Evangelical Lutheran Church are in Christian hands, mpetent hands.

Apologies to Texas!

UTHERAN HERALD has incurred the displeasure of some its good friends in Texas—and deserves it. Purpose these lines is to offer our apology and make a cor- tion. In an article appearing in the issue of October "A Tale from Texas," the statement is made that he first chapter (i.e. of the history of our Church in exas) begins with a settlement of Norwegian immi- rants in Bosque County, a few miles northwest of aco." The truth is that the first settlement was not in sque County. It was a settlement which still exists, our Mile Prairie, near Dallas. As a matter of fact, the ngregation there, Four Mile Lutheran Church, has ad a continuous history of over a hundred years and is ill carrying on its ministry. The pastor of Oak Cliff hurch, Dallas, the Rev. Martin T. Jenson, also serves our Mile.

Four Mile is not a large congregation; the pastor isits it to conduct services only every fourth Sunday. hat, however, does not mean that services are not held gularly. The pastor records the complete service and nds it to the congregation weekly. At the worship our, the entire service is carried out via the recording, e people participating as though the pastor were resent. In addition there is regular Sunday school; here is a Ladies' Aid; and Bible study meetings are eld regularly.

To the folks in Four Mile and in particular to the astor, sincere apologies!

You are there...
...when you go to the needy overseas through your clothing gifts
Lutheran World Relief
202 Shafer Avenue, Phillipsburg, N.J.

Consistency---a Jewel

Harold B. Kildahl

TWENTY-THIRD SUNDAY AFTER TRINITY
November 13, 1955
Read Matthew 17:24-27

It's heart warming to pause along the way to examine that impetuous fellow, Peter. He was human, utterly human. His humanity can be both warning and encouragement for all of us who come after. Very often he let his enthusiasm affect his judgment. Very often he let words babble without thoughts to support them. Very often he got himself into trying situations because he failed to relate the past to the present and spoke before he weighed his words.

Once more we see him in action. "Why, yes," he said, when queried about the temple tax. "Of course," he implied, "my Lord pays the tribute." It is a bit strange that Peter not long before should from his knees exclaim: "Thou art the Christ, the Son of the Living God," and in the next breath bind his Lord to the payment of temple tribute. But Peter, like so many of us, was an inconsistent man. He could move from left to right with great agility. From him we in this day should learn to be cautious and careful with words. They are cheap, they flow readily, and often they are used with abandon. But they cut, they wound, they create difficulties, they are remembered. Remember: "Whatever you say may be used against you." It were better far to be consistent as you let faith in the heart become voiced in words.

The text lends itself to encouragement also in the picture drawn of Christ our Lord, who, rather than assert His Sonship and Kingship, avoided offense and provided an example by submitting to the order of the day. For Christians, therefore, the example is one of humility. Our Lord consistently followed the pattern of humility and would have all men be like Him. The example is also one of wise judgment. There was more at stake in the battle for souls than a quarrel over a small matter (probably thirty cents). Christians should be wise and cunning in their outlook, plan, and action, directed toward the capture of souls for the Kingdom. But, if they shall accomplish the larger objectives, they must exercise wise judgment both in small and large matters and keep in focus the main issue, namely, the salvation of souls. The example is also one of patience. Our Lord might have exploded at the thrust of impudence and misunderstanding. Wisely He refrained. Wisely He conformed. He was patient, long-suffering, willing to go right on living His life of service and sacrifice, hoping that in the end men might come to know and to believe that He truly was the Savior of souls.

Week-end on a Forgotten Island

(Continued from last week)

Marjorie

I had come to Ch'i Mei primarily to "look and see." I had brought nothing from Taipei. No medicines! Not even the language with which to talk directly to the people. Later Saturday afternoon several people came to see me—patients accompanied by friends and families. A mother, accompanied by her four children, introduced her twelve-year old daughter, stunted to size eight by frequent attacks of asthma. Three times they had feared she would die. Her younger sister and brother also were said to have had light attacks of wheezing. The older girl is not strong enough to go to school but does cut grass for fuel! And I noticed she was also able to lug her fat baby brother around. When she's tired and hungry and finds no meal forthcoming at home, she sneaks and eats a raw "ti-kua" (a cross between a turnip and a sweet potato).

An older woman has had intermittent urinary trouble during the past five years. Turtle soup is the only thing that relieves her condition (she's quite sure that American medicine will cure it). She eats six bowls of rice three times a day! A seventy-three-year-old woman has lost the hearing of one ear, is losing her eyesight, and has frequent headaches. She blames all this on a blow on the head which her mother gave her some sixty years ago. A woman of sixty-five occasionally has cramp-like pains in her stomach, and sometimes vomits blood. A little man, well past forty, whose back is deformed as the result of a fall on the rocks has a young boy's voice.

I wonder that anyone lives beyond fifty on the deficient diet they endure. Powdered milk was distributed on one occasion. The children got diarrhea! One father admitted having given his child a very concentrated mixture. Most homes have two irregular meals a day—kao liang takes the place of rice, fish is the main food, and a mildly pickled leafy vegetable soup is the third dish at each meal. No fresh vegetables! No fresh fruit! No fresh meat! Such things must all be bought in Ma Kung, but spoil on the hot trip to Ch'i Mei. Tinned foods are expensive. Eggs are available, but only as a rare treat. No doubt the Changs will have to fast for a month after the feasting we did during our three days with them. They have a few chickens, and their supply of rice is no doubt part payment of salary from the governing Church.

Our breakfasts consisted of rice gruel and fried or scrambled eggs—in soy sauce—along with the fish chunks and pickled soup. Dinner and supper meant dry rice with a fried whole fish, or, a couple of times, a serving of tinned beef, along with the chunks c and soup. Remarkably enough, I always felt sa until the next meal, though I was glad that the C were of the three-meals-a-day minority. I fear the and beef were especially for my benefit. (Most Taiw do not eat beef.) I appreciated, too, that the foo served hot, though in this home it may have bee tomary. It isn't usually.

The Changs' Home

Our being overnight visitors meant that Mr. and Chang moved in with the three children (Ch moved outdoors the second night). We were give master bedroom and mosquito net. The room itsel a platform set about eighteen inches above the floor and separated from the hall by sliding doo was necessary, of course, to remove one's shoes climbing in. On the rough floorboards was spread made from very thin and narrow bamboo strips. was our bed and was amazingly comfortable. were each given a small, rather firm pillow w ruffled and crocheted cover—no doubt a part of Chang's trousseau. In the bedroom were two cupb filled with odd-shaped and sized packages of Ch medicine. The room's one window had a wo grating, too small for a person to pass through quite big enough for the cat to come bounding thr

Between the bedrooms was the dining room, nished with a table, a desk, a "catch-all" bookcas assortment of benches and stools, a large mirror a number of Sunday school charts and maps. O desk stood an interesting looking wooden "lock where the family residence certificates and mec books were kept. Also on the desk were some kerosene lamps used on special occasions for ev meetings. In most homes the only artificial light c from the tiny flame of a little oil lamp.

The kitchen was at the end of the long cor through which we had first come and was the room of the home that any visitor—man or b entered. It had a low ceiling and was dark in of three entrances and one window. All the "util —set of shelves, cement-made sink, and blackened stove—were on one wall beneath the window. rated from the kitchen by a three-quarter height was the bathing room, complete with a hanging b for one's clothes, a wooden tub, and a large buck water. Just outside the door more water was avai clear and cold from the well, where each morning

ten during the day friends and family gathered for refreshing splash on face, hands, and feet.

Houses here are of large rusty-colored rocks cemented gether. And here, as on other of the Pescadores Islands, e kao liang, ti-kua, and peanut fields, are protected walls built of rocks—very little of the greyed coral to be seen. On Ch'i Mei some of the houses have a ttened roof over part of the building where peanuts d fish can be dried, and from which a beautiful view the ocean and setting sun can be seen.

ne Seven Dwarf Trees

he people are not complaining nor disgruntled but, here's someone who wants to know, they are willing talk about their maladies and misfortunes. However, ey are more eager to pass on stories from "way back." ore than three centuries ago, the island's inhabitants gaged in piracy. Those people were said to have me originally from Fukien. It is said that none of ir descendants are living on Ch'i Mei now. One ry is told of several men reaching land safely after eir boat and goods had been plundered. They hid in tunnel until discovered by some of the natives who omptly set fire at the openings.

Not too far from the church in a small ravine can ill be seen the circle of a filled-in well. Growing ound it are seven dwarf trees that shed their foliage small, and now sadly infested, leaves in the winter. he story is told that seven men reached land safely, ly to be thrown into the well. After their death the ven trees grew. Three stone tablets of different dates ve been erected, describing and commemorating the ent. One, hardly legible, looks as though it might ve been carved the three hundred years ago. The te corresponds to the time that the Portuguese were vading the waters around Taiwan and the Pescadores. is for these "seven beautiful men" that the island is med.

ne Church Begins

ne Christian congregation has its own strange beginning. A little more than thirty years ago a man ught with and, by the grace of God, overcame the vil. He was filled with the Holy Spirit, and to him as revealed the doctrine of God's Word. He taught e people and performed several miracles of healing. ithin three years of his "victory" he had had all the mples of the island destroyed. Before another two ars were up, after foretelling his departure, he disppeared one day while out fishing. The husband of the orementioned seventy-three-year-old woman (who ffered a blow on the head from her mother) was with "Immanuel" when he disappeared, and of course neither has been seen since.

We visited with an eighty-three-year-old elder of the church who well remembers "Immanuel" who, when he was fifty-two years old, had also had his struggles with the devil. After several attempts at suicide—because of blindness—he, too, found victory and strength in God. He was instructed to go to Taiwan, where he was taught the doctrine and how to read the Bible (he had regained his sight) by a foreign missionary. Upon his return, he and "Immanuel" apparently compared notes and found each to be in accord with the other's teachings. The old gentleman told us the story of a large "star" falling into a kao liang field next to his home. For three days his house was filled with a brilliant spectrum of light. The church—after three enlargings—stands on the site of the incident. Most of the members of the congregation are descendants either of this elder, who had five daughters and five sons, or of "Immanuel."

Mrs. Chang, the Bible woman, told of healing a girl possessed by evil spirits. The girl is married now, has two children, is still living on Ch'i Mei, but no longer comes to church.

The church has a membership of one hundred and seventy, including children. Seventy-eight have received baptism. On Sunday morning between forty and eighty adults attend worship services. Ladies' Aid is held in the afternoon and Sunday school in the evening. Each morning, including Sunday, at about six, a small group gathers for prayer and devotions. Mrs. Chang has charge of all meetings, does the preaching, plays the organ, and sweeps the floor. She is a graduate of the Tainan Presbyterian Bible School. Twice a year, Pastor Wang from Ch'ih K'ang comes to Ch'i Mei and conducts a Baptismal and Communion service.

Twilight hours brought relaxing housewives together for talk of aches 'n pains 'n remedies (I'm quite sure there's no exchange of recipes) and of the latest household news. I, too, will undoubtedly be discussed for some time. I spent the better part of one evening, with the help of three interpreters, answering questions on the wonders of the world, particularly of Taiwan, Japan, and the United States. They were especially interested in plane and boat travel, and in the change of time when coming from the States, about which they had probably heard from some school child. Mrs. Chang, who moved to Ch'i Mei seven years ago, refuses to make the four-hour trip back to Ma Kung, because she is sure she'll get seasick. Mr. Chang says if the "way ever opens up for him" he's going back to Taiwan.

(To be continued)

Meditations for the Family Altar

J. R. Hes

TOWARD THE TWENTY-FOURTH SUNDAY AFTER TRINITY

The Epistle: II Corinthians 5:1-10

The Gospel: Luke 20:

Monday, November 14
HOLD FAST!

Read Revelation 3:7-13

"I am coming soon; hold fast what you have, so that no one may seize your crown."

Here is advice straight from God. It comes to every person who has faith. Hold onto it, He says. Do not let it go. Hold it fast until I come. His coming will be soon, perhaps sooner than any of us think.

Well, who wants to take it from us? It is suggested here that many hands strike out to take away the crown. There are many hands like that, all of them doing service for Satan. Sometimes they are polite about it and sort of ease the crown away. Sometimes they come by surprise and do their harm in one desperate grab.

What measures can we take against this danger? Hold fast! Know what you have and protect it. Don't become careless about it. Don't go sauntering along taking anything for granted. Be on the watch. Pray always and remember that the salvation you have in Christ Jesus is the most valuable possession you have.

Help me, O Jesus, to be faithful in all things. Amen.

Tuesday, November 15
PRICES

Read Mark 8:34-38

"For what does it profit a man, to gain the whole world and forfeit his life?"

We put prices on everything. Some things have high value and some things are cheap. How we rate them depends on what we know about God and life and the soul. Those who know that man was created that he should live forever know that there is nothing, nor any combination of things, that can equal the value of the soul.

When we remember that the soul is priceless, we realize that we can pay a terrible price for certain things in this life. If we are tempted to "grab all we can," we are not paying any "market price"; we are paying with our soul, which is always too much to pay for any worldly thing.

This is what Jesus would have us keep in mind. Anything that asks the price of a soul is too highly priced. Never can it be worth that much. Not even all the world heaped together is enough. How well for me to keep the prices straight and to walk carefully through the marketplace of life hand in hand with my Savior.

Wednesday, November 16
GOD'S KIND OF LOVE

Read Isaiah 54:7-13

"In overflowing wrath for a m I hid my face from you, but with lasting love I will have compassi you."

But those "moments" can seem so And sometimes they have lasted for They are times and seasons when v away from God. We have been aw cause of our sins. All sins take us from the right relationship to God. lies are wicked. Great sins like m grand theft, bodily harm, are wicked God deals with them in overflowing because He is perfectly just. He do wink at any sin.

But Isaiah also says something "everlasting love." That's what G for His people. Even while they is a love that watches and hopes t return of the sinner asking for gr is the love that causes God to yea His wayward sons and daughters t around and come back. It is the lo receives again those who repent brings them into the warmth of t lowship of God and His own.

Thursday, November 17
BIG ORDER!

Read I Thessalonians 5:23-24

May the God of peace himself sanctify you wholly; and may your spirit and soul and body be kept sound and blameless at the coming of our Lord Jesus Christ.

"Sanctify you wholly!" That's not just a part of me, mind you; that's all of me. Not just one day of my week; every day. Not only a little of my time; all of my time. Not a portion of my interest; all of my interest. That's what God wants to sanctify. Spirit and soul and body, that covers everything.

But what a time we have filling this big order! With my mind on so many other things, and my spirit watching out mostly for me, and my body having so many unheaven-like appetites! And the sooner I realize that the task of sanctification, of making holy, is in the hands of God, the sooner I submit to Him and say, "Here, God, take my spirit and soul and body and bend them to Thy will and fashion them according to Thy design."

The cheering note is that God will do it if we yield ourselves to Him.

Friday, November 18
ENDURANCE TEST

Read Matthew 24:1-14

"But he who endures to the end will be saved."

Jesus said that at no time is it easy to be a Christian. For those who have faith there is trouble both within and without. And as time draws to a close He says that it will be more difficult than ever to be a Christian. But when He encourages us to "endure" He also suggests that it is not an impossible thing to do.

Sometimes machinery is run under all sorts of conditions to see how long it will stand up. Such endurance tests have value in showing the engineers how well they have designed a machine. If a machine breaks down, the weak points are checked and the correction is made so that the machine will be able to endure.

The call to us is to endure. And if we rely on God we shall. If our faith is real there is nothing that can overwhelm us and cause us to give up. Salvation, dearly bought on Christ's cross, must not be surrendered for anything in this world.

Saturday, November 19
LIFE IS SHORT

Read Psalms 39:4-11

"Surely every man stands as a breath! Surely man goes about as a ow!"

The length of life varies. Somet hardly begins when it comes to a Sometimes it reaches the length of dred years. Even so it is short. L ahead ten years seems to put that far away. Looking back ten years like yesterday. Nothing speeds aw time. Nothing passes more quickl the life of a man. "Lord, let me my end, and what is the measure days; let me know how fleeting is!"

The thing that redeems man fr quick passing of time and the sh of his life is what God has done it. He translates time to eternity an these mortal bodies immortality. T of many birthdays cannot frighte who are born again. And the w made by sin and life can be erased grace of God. By faith we live, we live again!

Beginning now, O God, impart life in Thy Name. Amen.

lere and There on the Christian Front

Edited by Raymond M. Olson

ACE DOVE ON TVIAN ARCHBISHOP

cording to reports received in this ntry, a West German Protestant gation of eight persons became the group of foreigners to be admitted the tightly isolated Baltic states e the Russian occupation began. In a, the German guests were met by nmunist endorsed Archbishop Gus- Turs of the Lutheran Church of via, who wore a "Picasso peace e" instead of the traditional cler- cross.

However, they reported that in spite igns of a vigorous church life in ian Orthodox communions, the herans of the Soviet-occupied Bal- States cannot teach their children gion, prepare young men for the istry, or obtain any theological lit- ure. Dr. Ernst Wilm, a member the delegation, reported that "the her we got from Moscow the less saw of religious freedom."

n view of the dire need for theo- ical education and theological lit- ure for the Lutherans in Latvia, Germans suggested that young could be prepared for the minis- in Finnish or Swedish seminaries that the Church might receive man theological literature. But Dr. lm said he "was not sure the pro- al will be acceptable." It was also erved that apparently the Lutheran urch, once the leading church in via, had become subservient to the sian Orthodox.

LIGIOUS TRAINING ORIDA STYLE

ns for a program of religious heri- training in the public schools of rida were announced recently by school superintendent Thomas D. ey. "It's impossible to teach democ- in a Godless atmosphere," he told state cabinet in disclosing his in- ion to call a meeting of outstand- teachers to work out plans for the hing. The plan calls for representa- s of the Protestant, Roman Catho- and Jewish faiths to be brought in consultants.

Mr. Bailey said the teachers would be asked to work out an instructional guide emphasizing the religious concepts on which the nation was founded. It will include expressions of faith by national leaders from George Washington to President Eisenhower.

"A lot of children never go to church or Sunday school," he said, "and the fact they go through school without hearing about such things makes them think it isn't important. I realize there'll be some calculated risks, but all faiths agree there is a God and we just want to emphasize that." He told of complaints by teachers about the difficulty of giving training in democratic ideals "without any reference to religious faith."

BELGIAN STATE SUBSIDIES

An exegetical study of the Bible does not enable us to decide definitely whether the Church is justified in receiving subsidies from the State." This is the opening sentence in a "Basic Declaration" on Church and State made by the Christian Missionary Church of Belgium. "The question of State subsidies, therefore," the declaration states, "depends on the Church's finding out God's will for itself, here and now."

"When it lives in complete independence, the Church is in a position to fulfill its prophetic ministry as a watchman, in regard to the State. It is true, the fact of receiving a subsidy does not imply state interference in spiritual matters, but it holds the Church back when it ought to intervene in questions relating to the life of the state. We therefore believe that the Christian Missionary Church of Belgium, ever since its foundation, has been led to adopt a position which will be the future position of the Church in the world."

With regard to the Roman Catholic Church, which accepts subsidies of all kinds, the Missionary Church of Belgium believes that its own duty is not to imitate the Catholic Church but to follow "its own course, which is radically different." The declaration added: "We believe we must show all those whose hearts are closed to the Gospel, owing to the compromises made by the churches, that the Church can live and grow without the support of any power other than that of God."

MANSION FOR RETIRED MISSIONARIES

RNS Photo

This mansion, one of western Pennsylvania's finest, will become a home for retired missionaries of the United Presbyterian Church. Located at Beaver, Pa., it has been deeded by Mr. and Mrs. Earl M. Craig to the United Presbyterian Board of Foreign Missions. The Craigs have had a long interest in the denomination's foreign missionaries. Beginning this fall, retired missionaries will find a permanent haven in the 22-room house.

GERMAN ECUMENICAL WORK CAMP

RNS Photo

Members of an ecumenical work camp in Berlin help in the construction of a settlement house for Hilfswerk, welfare agency of the Evangelical Lutheran Church in Germany. Some 60 young people, mostly students, contributed to the settlement's construction. The camp was operated under the auspices of the World Council of Churches' youth department.

SUSPENDS CATHOLIC SERVICES

Archbishop Joseph F. Rummel of New Orleans has been congratulated by the Vatican City newspaper, *Osservatore Romano,* for his order suspending services in the Mission of St. Cecilia at Jesuit Bend, La. The order came because parishioners refused to allow a Negro priest to celebrate Mass. For the same reason the Archbishop reduced from three to two the Masses each Sunday at two neighboring congregations.

In a letter addressed to parishioners of the three communities affected by his ruling he reviewed the reception of the priest, the Rev. Gerald Lewis. "He was approached by several members of the congregation," he wrote, "and informed politely but in unmistakable language that he was not to celebrate Holy Mass at the mission chapel. The only reason alleged for this unwarranted interference with the discharge of his duty was the fact that he is a member of the Negro race. This incident was clearly a violation of the obligation of reverence and devotion which Catholics owe to every priest of God, regardless of race, color or nationality."

The Vatican City newspaper commented, "In the United States the fight against this inhuman prejudice must be supported by all citizens who wish this great nation, famous for its civil and Christian civilization, to wipe out a 'black spot' whose color is often less black than it is blood red."

SAYS REVIVAL NOT GENUINE

Americans must not be deceived by reports of increased church attendance into thinking a deep and genuine religious revival is under way, Lt. Gen. W. K. Harrison, commander of the U. S. Army's Caribbean Command told the annual convention of the Christian Businessmen's Committee International. He is the former chairman of the United Nations Truce Team in Korea and is president of the Officers Christian Union, an organization of more than 1,000 military leader try, as laymen, to encourage the of the Gospel.

Speaking of America's spiritu Gen. Harrison asked the deleg answer for themselves the q "Just how real and effective is leged religious trend?" "I thin said, "that the answer is to b covered in the type of prayers the people are frequently called by various spokesmen to offer God. There are prayers for pea armament, safety, rain and many things. The one objective is t something for ourselves. There to be little concern at all for the of God, for the achievement will and the coming of the Ki of God. Men do not appear to fe real obligation to God."

WORTHY OF NOTE . . .

For the first time since the Re tion, Roman Catholic bishops Scandinavian countries met for discussion of their common pr at Copenhagen. Roman Catholic bership in these countries has r 52,000, of whom 75 percent are dinavians by birth and 25 per ce immigrants and refugees. Of th 27,000 are in Denmark, 18,0 Sweden, 5,000 in Norway and in Finland. . . . Communists i Germany are pushing ceremon replace Christian baptism, ma and funeral rites as well as yout firmation, according to reports church circles in Berlin.

CHRISTMAS TEMPERANCE SEAL

Six million of these "Christmas for Christ" seals will be distributed this year National Temperance League, Methodist Board of Temperance, Women's C Temperance Union and other co-operating religious groups. According to the sp the seal embodies "a protest against the use of liquor as a Christmas gift, as against serving alcoholic beverages at Christmas parties at home or office."

d Them Welcome

(Continued from page 1020)

do what you know you ought to do in your giving the coming year.

Bid your visitors welcome! Do that by preparing for ir coming. Talk over in your family what you have ie and what you ought to do. Consider well what ir income is and probably will be. Figure out what the of it would be. Pray together as to what would God's will in your giving. Perhaps it should be the e. The amount is actually something which you le with God, not on the basis of requests and sug- ions from others. When you have prepared in this you will really be able to extend a genuine welcome.

Bid your visitors welcome! They do not come alone. Every man, woman, and child to be reached by your congregation and by the missions, the schools, the charitable and welfare causes, the pension support, by Lutheran World Action, and many other matters will be coming to the door with them. As they step into your home, don't shut the others out. You are your brother's keeper. No amount of thinking about the things you would like to get for yourself will be able to deny their presence.

The Every Member Visit Sunday is soon here. Make a good day for yourself, your congregation, and your visitors. *Bid them welcome, in Jesus' name!*

RAYMOND M. OLSON
Director of Stewardship

Within the E.L.C

SONS

n Nov. 6th three parish pastors be installed in Chicago area rches: **Dr. E. S. Hjortland** in ted Church, Oak Park; **the Rev. Thompson** in Hauge Church; and **Rev. Isadore Schwartz** in Lakeview rch.

he Rev. O. M. Skindrud, now pas- of Trinity Church, Sparta, Wis., ived $500 as a farewell gift from former parish, Jefferson Prairie rch, Clinton, Wis.

he Rev. Clifford H. Nelson, for- ly of Beresford, S. Dak., was in- ed Oct. 2 as pastor of Zion Church, leton, Minn., by Dr. J. R. Lavik, had served the parish as interim or.

he Rev. Dale J. Simons, former or at Whalan, Minn., was installed 9th as pastor of the Blue Earth h, Bricelyn, Minn. After the in- tion services the two congrega- of the parish presented their new r gifts.

he Rev. I. G. Hastad, pastor of Brule Creek-Immanuel parish, Elk t, S. Dak., has accepted a call to r, Minn., to begin his work there 24.

e Rev. Harvey O. Gilbertson, re- y pastor at McGrath, Minn., is a teacher at Dakota Lutheran emy, Minot, N. Dak.

e Rev. Norman R. Prestbye, Cul- on, Wash., will move in January new parish, Our Savior's Church, ston, Wash.

e Rev. O. W. Sougstad, formerly r of Faith Church, Calamus, began work in a new Home on congregation in Fort Worth, s in October.

The Rev. J. O. Holum, visitation pastor of Central Lutheran Church since 1947, Minneapolis, Minn., was named acting pastor of the parish in October.

Dr. Fredrik A. Schiotz, ELC president, gave the address at a Reformation Rally held Oct. 30 at Brooklyn Academy of Music, under the auspices of the Brooklyn Lutheran Council.

The Rev. A. A. Berstad preached his farewell sermon in Northshore Church, North Vancouver, B. C., Oct. 9th, and moved shortly afterwards to his new parish, Trinity Church, Calgary, Alberta. At a farewell reception held Oct. 7th gifts were presented to him. The Rev. A. K. Odland will serve as interim pastor in Northshore.

DISTRICTS

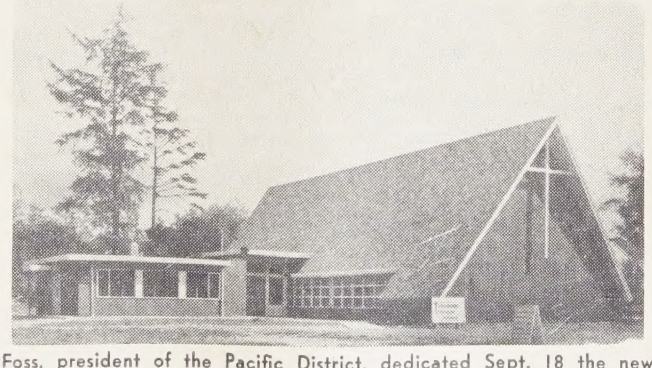
Eastern

Chicago, Ill. Lutherans in the Chicago area held joint Reformation festivals Oct. 30-Nov. 6 at the University of Chicago Rockefeller Memorial Chapel, culminating in a rally the afternoon of Nov. 6. The speaker was Dr. Marcus Rieke, ALC youth director. A joint choir of more than 200 voices sang. The organist was Dr. Heinrich Fleischer, a direct descendant of Martin Luther.

Brooklyn, Ill. Our Saviour's Church, parish of the Rev. J. Ingval Opsal, celebrated the 25th anniversary of the erection of its present house of worship Oct. 23. Guest speaker was the Rev. Olaf Hansen, Japan missionary at present on furlough. Our Saviour's congregation is now in its ninetieth year. Its first church was located on Henry Street.

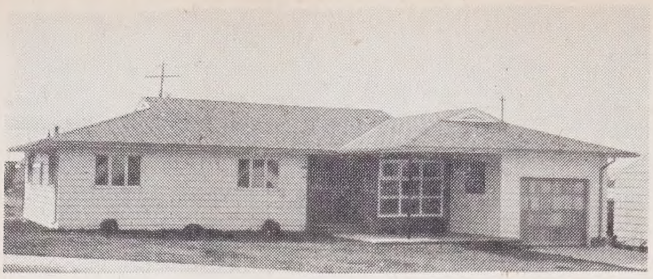
Milwaukee, Wis. Ascension Church installed as its new youth director Reuben Groehler of Benson, Minn. Sept. 25th. During his senior year at

COAST CHURCH IN WASHINGTON DEDICATED



Dr. H. L. Foss, president of the Pacific District, dedicated Sept. 18 the new church in Grayland, Wash. This church will serve the coastal area between Grays Harbor and Willapa Bay, two indentations on the coast of the state of Washington. For this reason the new church bears the name Twin Harbors Church. It was organized about three years ago. Its first resident pastor is the Rev. Leslie Otterby. The accompanying picture shows the attractive exterior of the church.

MONTANA PARSONAGE DEDICATED



On the 18th of September, First Lutheran Church, Glasgow, Montana, dedicated its new parsonage. The Glasgow parish is served by the Rev. Nels C. Carlson.

St. Olaf College (1954-55) he served as president of the student congregation. After two years in his present work he will enter Luther Theological Seminary, St. Paul, Minn.

Perth Amboy, N. J. A sectional convention of the Atlantic Circuit for ELC parishes in New Jersey, Pennsylvania, and Virginia, and on Staten Island, N. Y., was held Oct. 15th in Our Savior's Church in this city. Guest speaker was Dr. Jos. L. Knutson, president of Concordia College, Moorhead, Minn., who also preached at Our Savior's worship service the following day.

Viroqua, Wis. Bethel-Bethany parish held open house Sept. 11th at its parsonage for its pastor, the Rev. O. M. Kleven, and Mrs. Kleven in recognition of their fortieth wedding anniversary on that date and of Pastor Kleven's ordination the same year. Gifts of money were presented the honored couple.

Northern Minnesota

Proctor, Minn. Bethlehem Church, parish of the Rev. C. R. Christian, laid the cornerstone of its new church on Sept. 25th. The church is exp to be completed before the end o present year. The new edifice will 450 in its nave and afford accor dation for about 400 Sunday s pupils. The cost will come con ably below the estimate ($130 because of much donated labo parishioners. A distinct feature o new church will be that the na will connect the fane proper wit otherwise separate tower.

Canada

Kindersley, Sask. The observan Sept. 27 as the 85th birthday of Nokleby of Fairmont, one of the est members of the Kindersley p was attended by many membe the parish, including the pastor Rev. V. E. Propp.

Spy Hill, Sask. Spy Hill Ch parish of the Rev. J. A. Hesje, re cated its refurbished church bui which last year was moved fro country location into the town o Hill. The rite was administered 11th by District President Dale.

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Christmas Calendar

When there are children in the family, especially, the Advent Calendar becomes important and traditional part of the activity leading to Christmas.

This calendar pictures in full color the various events of the Advent seas Little hidden doors, marked only by a number, cover the calendar. Beginning Dece ber 1st, a door is to be opened each day, revealing a Bible verse for that day Advent. A wonderful family activity that brings rich meaning to the days befo Christmas. Size 11x8.

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PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

remy, Sask. Bethania Church, of the Rev. A. J. Severson, cele- its fiftieth anniversary on Oct. iest speakers were District Presi- Dale and Seminarian Clifford k, a son of the congregation. greetings received was one he Rev. S. H. Njaa, Northwood, k., who founded the congrega- 1905.

squi, B. C. Since the death of K. O. Kandal, Mr. Oscar Lok- is been temporarily serving the ai parish. On the 18th of Sept. rish had a farewell reception for s he was leaving for Saskatoon, to enroll as a student at Luther ary.

ANNOUNCEMENTS

Association of Lutheran Semi- s will meet Nov. 24-26 in Colum- Ohio. Speakers: the Rev. T. J. iff, ALC director of church-in- relations; the Rev. Albert R. Rochester, N. Y.; Dr. Martin H. eman, Concordia Seminary grad- studies director, St. Louis; the Francis A. Shearer, ULCA inner ns secretary; Dr. W. E. Berg- , Augustana youth director; the O. E. Engebretson, Spring Grove, ; and Dr. G. Elson Ruff, Phila- a, Pa.

CHANGES OF ADDRESS OF PASTORS

Colby (Chap.), 1033 E. River Road, polis, Minn. 10-15-55
. Aadland, 2236 Merton Avenue, Eagle Calif.
t G. Gard (Chap.), Hq. Sq. 366th Wg., England AFB, Alexandria, La. 55
ey O. Gilbertson, 412 1st St. N. W., N. Dak. 9-1-55
lace O. Klandrud (Chap.), 1705th Air Gp. (MATS), McChord AFB, Wash. 55
O. Larson, 4271 Clairemont Mesa Blvd., iego 17, Calif. 10-17-55
M. Mason, 1011 Weeks Avenue, Supe- Vis.
E. Moe (Chap.), 326 45th Street, yn 20, N. Y. 10-15-55
rnan R. Prestbye, 906 4th St., Clark- Wash. 1-22-56
W. Sougstad, Box 562F, Rt. 1, Fort 11, Texas 10-20-55
W. Stoa, 1601 Fourth North, Seattle 9, 10-14-55
D. Boe, 1012 S. 9th Street, Moorhead, 10-6-55
ris V. Dalton, 12th and Black Butte Redmond, Ore. 10-1-55
hard D. Jacobsen, 55 Rue Monge, Paris, 10-1-55
R. Kleppe, 1014 Alice Avenue, Sno- h, Washington 11-1-55
lace A. Larson (Chap.), 201 4th St. Milford, Iowa 10-1-55
C. Skinsnes, Kenyon, Minn.
es W. Smith (name change to:) J. Weldon Smith, Box 2063 Area C, Wright-Patterson AFB, Ohio 10-8-55
Reuben E. Sorensen (chap.), Rake, Iowa 10-6-55
F. Warren Strain, 316 W. 38th St., Vancouver, Wash. 11-6-55
K. B. Vaaler, 108 8th St. N. W., Minot, N. Dak. 10-2-55
J. L. Walla, Chester, Mont. 12-10-55
G. O. Wangberg, Calamus, Iowa 10-17-55
(Death) C. M. Fosmark

The Placement Service

The purpose of the Placement Service is to assist in the locating of our people in communities served by the Lutheran Church. The Placement Service has not investigated the merits of the propositions advertised and assumes no responsibility in the matter. Send your ads and communications to The Placement Service of the E.L.C. New address: 422 South Fifth Street, Minneapolis 15, Minnesota.

FOR SALE

Farms

94 acre farm, 8 mi. no. of Decorah, Iowa. Good soil, good buildings. 10 room house; REA; good spring piped through milkhouse and hog lot; 1 mi. to Lutheran church; ½ mi. to school. Complete with livestock, machinery, and feed if desired. Will trade for house in Decorah. 437-1A

120 acre farm, partly improved, gravel road. 7 room new house, barn, hay shed, granary, milk house. Electricity. On mail, milk, and school bus routes. 4 mi. to Lutheran church and town. Beltrami Co., Minn. 437-2A

Improved farm, northern Minnesota. Productive soil. Good road to school and churches. Very reasonable. Write for details. 437-3A

118 acre farm, on edge of city in Clark Co., Wis. Nice line of personal property. Good buildings. Priced only $13,000 for quick sale. Must be seen to be appreciated. 437-4A

190 acre dairy farm, Manitowoc Co., Wis. Excellent outlet for milk, 5 mi. from Lutheran church. Farm in same family for two generations. Soil is in excellent condition. Owner must retire. 437-5A

Businesses

Complete general hardware, heating, and plumbing business; long established with fine appliance line incl. bottle gas. Modern building and fixtures, sale or rent. Inven. stock, shop tools and trucks about $40,000. Good steady volume, fine Central Iowa town. ELC Lutheran community. 437-6C

Texaco filling station, doing over $90,000 gross sales in 1954. Located in central North Dakota town of 10,000 pop. on highway No. 10. Small amount of cash will purchase this business. 437-7C

FOR RENT

Girl, between 18-21, wanted to share apartment with two others. 22nd St. and Pleasant Ave. location, south Minneapolis. 437-9B

POSITIONS WANTED

Housekeeping wanted in modern home. Will take care of semi-invalid. Can furnish good references. 437-10D

Lutheran widow, late middle-age, would like position as companion and do light housework for elderly woman or elderly couple in modern home in or near Twin Cities. No invalids. 437-11D

Woman wants housework in modern home for adults or elderly couple. 437-12D

Graduate nurse would like to care for two patients, preferably bed and ex-stroke cases, in her south Minneapolis home. 437-13D

Part-time parish work wanted in the Twin Cities area. Experienced in office work and parish calling. 437-14D

Middle-aged man desires work on poultry farm, southern or central Minnesota. Some experience. 437-15E

Active church member wishes position with hardware store as manager or assistant manager in Montana, Wyoming, or the Dakotas with option to buy after five years. Has had training in hardware and furniture retailing; 3 yrs. experience. References furnished upon request. 437-16E

HELP WANTED

Housekeeper wanted to care for home with father and two sons. South Minneapolis suburb. 437-17F

Elderly Christian woman, Norwegian preferred, wanted as housekeeper. More for home than high wages. Western Wisconsin. 437-18F

Elderly woman wanted as companion to another elderly woman in her country home. Free room, share board. Give references. 437-19F

Office recorder wanted by Concordia College, Moorhead, Minn. Office experience preferred. 437-20F

Christian college in Iowa wants registered nurse. Opportunity to study for bachelor's degree on an attractive assistantship. Opening available, 2nd semester classes begin Jan. 30, 1956. 437-21F

Man or woman wanted to teach high school English. Salary open. Consolidated school. Fine ELC community, southeastern Minnesota. 437-22G

Good mechanic or body man wanted on partnership basis. References exchanged. Western Wisconsin. 2 Lutheran churches in town. 8 room house available, rent free, modern. 437-23G

The Christmas Gift Catalog Is Ready . . .

If you wish copies of the 1955 Gift Catalog for yourself or your friends, just send us a postcard with the addresses.

If your church group would like a quantity of catalogs for use by members, we shall be happy to fill requests while supply lasts.

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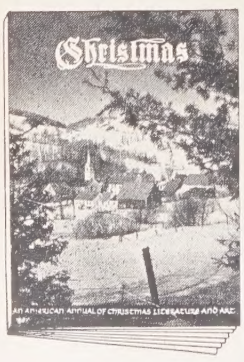

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